THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (PROV. 15: 16, 17).

No. 38, Vol. LXXX. Thursday, September 19, 1918. Price One Penny.

A MESSENGER FROM THE PRESENCE OF GOD.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE discovery of the ancient record known to mankind as the Book of Mormon was no affair of chance. To the contrary, both the finding of the plates of gold and the translation of the inscriptions were specifically the result of Divine direction. So the following facts attest.

On the 21st of September, 1823, Joseph Smith, of Manchester, N. Y., was visited by an angelic personage who announced himself as Moroni, "a messenger sent from the presence of God."

"What," the skeptical may exclaim, "a heavenly being visiting the earth and talking to a man in these modern days!" To which interrogatory a fair rejoinder is, Why not? Has the God of Heaven changed in nature and attributes, or found need of altering and revising His former and most simple methods of communicating with men?

To the priest Zacharias, in days of old, came one, saying "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee" (Luke 1: 19). To the Prophet Joseph Smith, in latter times, came a messenger with the same form of annunciation.

Both Gabriel and Moroni were embassadors from the Eternal One, who is the same yesterday, to-day, and forever, and "with whom is no variableness, neither shadow of turning" (James 1: 17; Heb. 13: 8).

Part of Moroni's message delivered at this visitation is thus stated by the latter-day Prophet: "He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence

they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants * * * While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it" (Pearl of Great Price, pp. 89, 91.)

Subsequent revelations showed that Moroni was the last of a long line of prophets whose translated writings constitute the Book of Mormon. By him the ancient records had been closed about 420 A. D.; by him the graven plates had been deposited in the stone vault wherein they lay buried over fourteen centuries; and through his appointed embassage they were given into the possession of the latter-day seer whose work of translation is before us.

Joseph Smith, unschooled beyond the rudiments of what we call an education, unversed in any tongue but the vernacular English, was wholly unequipped according to all human standards to translate the language of a nation long extinct, and, except for certain Indian traditions, forgotten. But the operation of a power higher than human, by which the engraved plates were brought forth from the earth, was to be effective in making the long-buried chronicles intelligible to modern readers.

It was no part of the Lord's plan to entrust the translating to man's linguistic skill; and, moreover, at that time the Rosetta Stone still lay buried beneath the debris of ages, and there was not a man upon the earth capable of rendering an Egyptian inscription into English. As the Book of Mormon avers, the original writing was Egyptian, modified through the isolation of the ancient peoples on the Western continent, and designated Reformed Egyptian.

It was divinely appointed that the sacred archives should be restored to the knowledge of men through the gift and power of God. Had it not been written that in the latter days the Lord would accomplish a marvelous work and a wonder, whereby the wisdom of the wise would fail and the understanding of the learned be hidden? (See Isa. 29: 13, 14). And this because men would put their dogmas and precepts above the revealed word? (Verse 13). In the translation of the Book of Mormon there was to be no gloss of fallible scholarship, no attempt to improve and embellish the plain, simple, and unambiguous diction of the original scribes who wrote by inspiration. Therefore was the commission laid upon one who was rated among the weak of the earth, but whose ministry, nevertheless, has confounded the mighty (See I. Cor. 1: 27, 28).

In the box with the gold plates lay two stones set in bows of silver. These, as Moroni informed Joseph Smith, were the Urim and Thummim, the possession and inspired ability to use which

constituted the gift of seership as exercised of old; and of these particular instruments the angel said "that God had prepared them for the purpose of translating the book." With the aid of these "interpreters" Joseph Smith was instrumental in translating the writings on the plates.

The Book of Mormon offers no apology for its existence. It needs none. The testimony of its genuineness is an intrinsic and inherent characteristic of its pages. Read it and see.

RELIGION AND CONSCIENCE.

To every person born into mortality, is given a knowledge of right and wrong, to a greater or lesser extent.

Such has been the case since Adam fell. by partaking of the forbidden fruit.

There is a light that "lighteth every soul that cometh into the world," which is the power of Jesus Christ.

From the foregoing it will be seen that upon every person is placed a certain responsibility for his actions.

The statement is often made. when one is endeavoring to point out the way of righteousness. "I know what is right and wrong; my conscience is my guide."

The proposition of self-consciousness is thus too often set up as standard or guide. to the exclusion of further light. By following such observations we should be retarded in our development, for we can grow only by association and study, admonition and reproof. Eternal progression is the order of heaven. Why should we have "prophets, apostles. evangelists, pastors, and teachers, for the perfecting of the saints" if our conscience is all-sufficient?

Carried to the extreme, such argument would result in denying the necessity of the atonement of Christ. Thus we see that individualism is very dangerous to our salvation.

We might say that a man is bigoted, if he thinks he is infallible. The cases in history of people separated and isolated from the human family, and on that account invariably becoming more like the lower animals, go to prove that we need outside assistance.

Someone has said. "What I need most is someone to put me at my best all the time."

Seeing the difference in people, produced by their habits and customs, we know that conscience can be stifled, or changed, to suit self. By continual disobedience to the light of conscience, our self-monitor becomes less apt in its work. Like any other talent, it will be taken away, if not used, while following its guidance strictly. and not trying to justify oneself in wrongdoing, has quite the opposite effect.

Consider the case of individuals who were at one time addicted to habits which they thought did them no harm, but, upon

hearing the gospel message, repented and received a brighter discernment of right and wrong. They begin to recognize that some things, heretofore indulged in, were wrong. The more faithfully people have obeyed the promptings of conscience, the more the gospel appeals to them when they hear it. Then they rejoice in the higher law of righteousness.

When they realize that revelations have been given, their conscience is awakened; and, as a result of their obedience to divine law, they are at peace with God, which is the greatest blessing in life.

Such a course gains for the individual spiritual power and a love of things clean, sweet, and pure, and an abhorrence of unclean things. It makes them attractive, and friends are made by letting others look into the windows of the soul. There is nothing to hide.

Conscience is not religion, nor does it take the place of religion. Neither is religion conscience. Man is not a law unto himself; a time may come when we get self-righteous, and have not charity, nor humility. Oh, how fallible is mortal man!

Norwich. ARNOLD G. HOLLAND.

REFLECTIONS AT THE FRONT.

BROTHER NORMAN DUNN, who has been in his country's service at the front, for about three years, sends us a communication from which the following extracts are made. The letter was forwarded to the *Star* by President Joseph H. Ririe, of the Birmingham conference:

"A bright, warm morning in the latter part of June! Overhead there is a hazy, grey-blue sky, with relieving patches of fleecy clouds scattered at long intervals. A solitary aeroplane patrol is moving to and fro, keeping vigil in the distance. Except for the rapid, 'tap, tap, tap.' of the German machine guns, fired with the faint hope of hitting somebody, or at least driving us away, and for the rare report of a big gun and the consequent shell-burst, one could easily imagine that the world was at peace.

"Earlier in the morning, white mist filled the little shallow valley, in which formerly nestled a small French village. From the low hill upon which I now sit, I can see but little. But presently the mist rises; the sun bursts forth and disperses the clouds. Innumerable insects awaken to new life, and buzz about, their bright colors flashing in the rays of the sun.

"Hark! A lark trills its familiar song—its morning anthem to its Maker! In the distance, another lark echoes the strains. The first singer ceases, but a third one takes up the sweet refrain. Strong and free it rises, as if the heart of the warbler overflowed

with gratitude and praise, and the songs awaken feelings of thanksgiving in my heart.

"Tall, fading grass almost covers the landscape. The scythe, or the mowing-machine, is lacking, and the poppies and the cornflowers grow undisturbed, often intermingling, giving a striking illustration of the harmony of contrast in colors.

"God has, indeed, done all things well.

"But, alas! for man.

"Disfiguring the landscape are heaps of white chalk rock, some large, some smaller. These have been laboriously hewn out of the rock, by men now down in the earth, in order to be used by them as protection against the death-dealing shells that come hurtling through the air over this very piece of land that presents such a peaceful appearance. Winding and twisting, run trenches, rendered visible by the upturned chalk, which shows up in clear relief among the green vegetation. All over this hill the trenches run, and some go through, and others cross the little valley. On the slope of the opposite hill, are the men who hold the front trenches. Ah, how frequently they face death! How they toil and watch! How they strain their eyes, searching for creeping opponents! May God protect them, and may they turn to Him in moments of trial and danger!

"Later in the day!

"Clouds have gathered, but the larks still sing, and the insects are as busy as ever. Suddenly, in rapid succession, come the 'boom, boom' of enemy guns. Shells cleave the air with warning screams, and we look anxiously for the target aimed at. We now hear the explosion of one, two, three, four, five, shells, but there was no visible target. A flash and a boom, and off goes an answering shell from a British gun. It is quickly followed by others. Again come the shells from the enemy guns, and the replies follow, until, with the heat of the day, the fire ceases.

"Once more the sun sets. The landscape is bathed in crimson hues, and rapidly the shades of the night fall around us."

THE LAW MAKETH YOU FREE.

"AND the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Exodus 34: 6).

This chapter of Exodus shows that all good laws are a revelation of God's will.

Every primitive people believed that its laws were given by God. The Jews always traced their legal system back to Moses. They regarded it as God-given and inspired, and they recognized it as binding because they regarded it as the expression of Jehovah's will. This is profoundly true. All laws that promote human well-being are inspired by God.

We have in this chapter, first, a revelation of God's nature, a God full of compassion, gracious, merciful, longsuffering, abundant in goodness and truth. Afterwards we receive the laws which we are required to obey. It is essential for us to know the character of the Law-giver, before we can give obedience to the laws. And then, when we know God, and are sure that the laws are good and represent His will, we cannot, if we are true to ourselves, fail to obey them, for "we must needs love the highest when we see it."

We do not obey God's laws because we are afraid of the consequences of breaking them, but because we love God. Unless obedience is rooted in love, it is not of much value, for "Love is the fulfilling of the law."

Some day, perhaps, we shall have no need of laws. When everybody does right for right's sake, and when God's will is gladly adopted by all men, laws will be needless. The law is only a teacher to bring us to Christ, and when we are fully grown up in Christ Jesus, we shall need the teacher no more. We shall have replaced external authority by an inward principle.

"And the Lord passed by before him and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Before such a Being, Moses worshiped. Such was God, the Giver of the law. What God's character is, so is His law. And before that same God, we, the Latter-day Saints, worship. For once again He has revealed His true personality, and once again He has given us laws through His Prophet Joseph Smith, who we know was inspired, as Moses was, and who had his messages direct from God, as Moses had his. These laws, if we obey them, will give us great happiness and blessing, both in this life and hereafter, even eternal life.

We have a record in the Book of Mormon (IV. Nephi 1:1-23), showing us how blessed the Nephites were because they lived the law and obeyed the commandments, which they had received from the Lord.

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God."

A blessed and happy people indeed! Different to what the world is to-day! And only because the nations have broken the laws and ordinances of God, and have rejected His Prophet and messengers. Let the prayer of Moses be ours, "O Lord, let my Lord, I pray thee, go among us." Then if we are faithful to Him, all will be well, for His presence will be with His people continually.

Winchmore Hill, London, N. LUCIA BENNEWITZ.

THE MIND AS A LIBRARY.

THERE is a vast variety of books in the world. Probably no subject can be named upon which a volume has not been written. From the bookseller's wares men make selections of certain works and place them upon their library shelves. One's character may be judged by the books which one chooses. There are good books and bad ones. Some inspire hope; others induce despair. Some proclaim the truth; others spread falsehood. Some are sober; others are intoxicated with the wine of frivolity. Some are food; others only husks.

A real library is not a heap of books, carelessly thrown together, but a well-ordered collection, systematically arranged. The contents of a book-case should not be kept merely for the sake of appearance, but rather for utility. Furthermore, it is a mark of bigheartedness when the possessor of a library extends to others the privilege of using his books.

Throughout human society numberless ideas are constantly being presented. They are unembodied books. Some are of infinite value; utterly worthless are others. Some bear the imprint of heaven; others are the products of Satan's press. Some bring happiness; others produce sorrow.

The mind is a library—a depository of thoughts. Each individual is left free to select from the myriads of ideas those which he desires to place upon his mental shelves. He may collect a mass of gaudy notions, or, with patient care, pick out the masterpieces of thought. He may store away the sublime sayings of the Savior, or use all available space for the sophistries of demons. Happy is he who makes a wise use of his liberty of choice.

When the day's tasks are over, how delightful it is to sit at eventide and peruse some cherished volume! Yet a tangible book is not needed to insure one's mental happiness. Let the well-stored book-case of the mind be unlocked. Call forth some carefully-saved thought. Ponder it over and over. When you are thrilled with its beauty and force, present it to others, and infuse in them the admiration which you have felt.

Beware of filing away in the archives of your memory any vile conception. Think not that in the private precincts of the brain you may relish in secret some vicious suggestion. That which is obtained at one of Lucifer's book-stalls will eventually bring to you only bitter regrets. Out of the countless books in the world, the wise man selects those which are choicest, and carefully preserves them in the cabinets of his home, using them for his own upbuilding and for the enlightenment of others.

Stand firmly on guard at the portals of your mind, admitting with readiness those thoughts which are true and pure and noble, but, with rigid censorship, debarring every vile and debasing idea.

Liverpool. J. E. C.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 19, 1918.

EDITORIAL.

A MESSAGE TO THE LADY MISSIONARIES.

EARLY in the month of August an announcement was made in the daily papers that it was the intention of the British Prime Minister to give out to the public something of importance on the occasion of the fourth anniversary of the entrance of Great Britain into the war. But, as August 14th would come on a Sunday, the public were informed that on Monday evening, the 15th, in all the theaters in the Empire, at a given hour, sealed envelopes containing copies of the Prime Minister's message would be opened and the contents would be read in the hearing of those who might be present. This announcement set the people all agog. They were wondering what was coming. The message was one of great importance. It was delivered according to schedule; and it read as follows:

"Hold fast."

The Prime Minister meant that if the people would hold fast, their endurance would bring victory; and how much meaning is expressed in that word! Mr. David Lloyd-George could not have expected the British people to hold fast without hard work, sacrificing, suffering, sorrowing, and, in many instances, dying; but victory is accounted worth the cost, great as the price may be; so he appealed to them to "hold fast."

As missionaries of the Church, whether male or female, and whether all or but a portion of our time is required in the ministry, we have a great responsibility resting upon us in waging a war against sin and error and in shedding forth spiritual light and life among men. Nothing short of victory should satisfy us; and the only way to obtain victory is to "hold fast."

To hold fast means that we must be willing to make sacrifice of our time and of our own personal feelings and desires. We must be willing to suffer abuse, false accusation, and insult, without retaliating. We are to return good for evil, to love our enemies, bless them that curse us, and do good to them that hate us, and pray for them that despitefully use us and persecute us. This should have been thoroughly understood, before beginning the work, and should be kept constantly in mind, so as to be not easily discouraged. Courage and persistency are indispensable qualities of a successful missionary. There seems to be a proneness to forget that in the cause in which we are engaged, "the race is not to

the swift nor the battle to the strong," but to those only who endure to the end. Some start well in the race, having good intentions, but soon tire, as the trials increase or become more apparent. Some seem to have short memories, and soon forget the impressions they had when they accepted the call to the ministry, and the importance of reaching the goal for which they started. Still others seem not to have counted the cost before accepting the call. Some of the sisters seemed perfectly willing to accept the responsibility of carrying the gospel message to their brothers and sisters of the world who are in spiritual darkness, but have lacked the courage and the faith to "carry on." Some are doing only part of what was expected of them and of what they are able to do; while others are sincere and devoted to their callings, and are happy in their work.

The following will show the devotion of some of the lady missionaries, and what they are accomplishing:

Of the 361 lady missionaries in the British Mission, 208 contributed to the work reported for the month of August. The report shows that in tracting they spent 1,113 hours; had 32,827 answered calls; distributed 193 books, 366 pamphlets, and 73,493 tracts. They spent 914 hours visiting saints; 310 hours visiting investigators, and had 1,717 gospel conversations. These are hard-working sisters, who are able, by sacrificing, to give a few hours each month to this religious work.

Special mention is due the sisters of the London conference, some of whom have been called to labor in other branches than those in which they reside, giving their entire time for a period of two or three weeks. They report 42,924 tracts distributed during the month, and other work in proportion. Letters have been received from several of these sisters expressing their feelings of joy in being permitted to labor for the Master, in whose service they can have the experience of being reviled and persecuted for His sake and for the sake of the gospel.

The faithful lady missionary, from her view-point as a Latter-day Saint, is working for an exaltation in the kingdom of God; and she knows that if she "holds fast," she will gain the victory. This, the greatest of all gifts, cannot be attained without sacrifice. If we would be saved with Christ, our Lord, we must be willing to give our lives, as He gave His, to save others, even if it must needs be upon a cross. Anything short of this will not bring us the victory; and nothing short of complete victory will give us satisfaction. Shall we balk, then, or even lag while wearing the harness of a missionary? My message to the saints in general and to the lady missionaries in particular is to "hold fast."

GEORGE F. RICHARDS.

CONSCIENCE raises its voice in the breast of every man, a witness of his Creator.—ABERCROMBIE.

RECOGNITION BY THE RED CROSS.

To the Editor.—The "Mayoress's Red Cross Society" in Halifax have awarded the badge of "Queen Mary's Needlework Guild," in recognition of work done by the Halifax Relief Society for the "Red Cross."

A number of the sisters have been knitting socks and are just about to send in the last parcel to complete fifty pairs. All the work has, of course, been done voluntarily, some of it by members who are quite young girls.

In addition to this Red Cross work, we have raised a small fund and sent our boys, nine in all, belonging to the branch, who are in their Country's service, the sum of five shillings each. The money was accompanied by a letter assuring the boys that our good wishes and prayers went out to them, and that we had not forgotten them. All have written and expressed their thanks, saying that they were delighted to have been remembered in this manner.

With kindest regards from your sister in the cause of truth,

LUCY A. WALKER.

MINUTES OF THE BRISTOL CONFERENCE.

THE semi-annual meetings of the Bristol conference were held in Odd Fellows Hall, Paradise Place, Cardiff, Wales, on Sunday, September 8th, 1918. President George F. Richards, of the European mission, President Stephen H. Winter and Elders Ivin Hoggan and Malcolm Hunter, of the Bristol conference, were in attendance. President Winter presided.

The Sunday-school session began at 10:30 a.m. by singing, "High on the mountain top." Prayer was offered by Brother Henry E. Neal, of Bristol; continued by singing, "While of these emblems we partake." President Winter led the Sacrament gem, and the Sacrament was administered by Brother Richard C. Thomas, of Pontypool, and Brother Walter Neal, of Bristol. President Winter spoke a few words of welcome, and explained the object of the conference. A very interesting program on genealogy and temple work was rendered by representatives of the various Sunday-schools of the conference. The program was concluded by the Sunday-schools, singing, "We want to see the temple."

President George F. Richards was the concluding speaker. He said that he was pleased that the subject of genealogy and temple work had been made a special feature of the opening session of the conference. The program had been well arranged, and had been exceedingly well rendered. The speaker said that he had visited all the temples and temple sites which have been dedicated in this dispensation, with the exception of the temple

which is being built in Hawaii and is now nearing completion. He related some special and interesting incidents connected with the building and dedication of the Kirtland and Nauvoo temples, and of the character of the work done in each, and stated that the blessings pertaining to the higher ordinances and endowments were administered in the Nauvoo temple, but not in the Kirtland temple. The importance of genealogical search, record-keeping, and temple work for both the living and the dead, was enlarged upon and the saints were reminded of their duty in connection therewith. Each family, said the speaker, should obtain a record book such as is being made at the mission headquarters, in which to record the names of the family members and the names of their dead as far as can be known, and the record of ordinances received, so that those coming after will not be ignorant of their forebears and the gospel ordinances received by them in person or by proxy.

The meeting was closed by singing, "Arise, O glorious Zion." Benediction by President Stephen H. Winter.

The afternoon session commenced by singing, "O My Father." Prayer by Brother Richard C. Thomas, of Pontypool. Continued by singing, "The Spirit of God like a fire is burning." Elder Ivin Hoggan presented the names of the general and local authorities of the Church. All were unanimously sustained. President Winter then introduced Elder Malcolm Hunter, who had been transferred from the Irish conference to labor in the Bristol conference.

Elder Hunter expressed his pleasure at being present and bore a strong testimony to the truth of the gospel. He expressed his desire to go forth and do his full duty, asking an interest in the faith and prayers of his brothers and sisters.

Elder Ivin Hoggan spoke on the first principles of the gospel, and showed that the only means by which we can gain exaltation is obedience to those principles.

Sister Edith Bryant, of Bristol, sang a solo.

President George F. Richards was the next speaker. He began by observing that the principles and ordinances of the gospel are plainly set forth in the Scriptures, and that those who profess to be Christians claim that they accept the Scriptures as the light to their path and the lamp to their feet, or as their guide; yet, their creeds and practices are greatly at variance therewith. The speaker then proceeded to prove from the Scriptures the necessity for faith in God and obedience to all the laws and ordinances of the gospel, as taught and practised by the Savior and His disciples, and by the Latter-day Saints. He declared that after this life, comes the resurrection, when all shall come forth from their graves, and shall be judged and rewarded according to their deeds while in this life. Little children, the speaker said, who die before reaching the years of accountability—eight years—are re-

deemed, from the foundation of the world, through the atonement of Jesus Christ. Men and women who never heard the gospel while in the flesh, shall hear it preached while in the spirit, and when they accept it, and the ordinance work shall have been done for them in the temples built for that purpose, they shall be as though they had heard and accepted it while here in this life. This provision in the gospel plan represents the justice, mercy, and love of our Heavenly Father. The saints should be faithful in keeping the Word of Wisdom, in paying their tithes, and in keeping all the commandments, so that they will be accounted worthy to enter the temple and receive the higher ordinances of the gospel, should the opportunity be afforded them, or of receiving these ordinances vicariously, after they have gone beyond.

The meeting was brought to a close by singing, "Lo, the gentile chain is broken." Benediction by Elder Ivin Hoggan.

The evening session commenced by singing, "Awake, ye saints of God, awake!" Prayer was offered by Brother Albert Biggs, of Pontypool; continued by singing, "O ye mountains high."

President Stephen H. Winter welcomed all present and thanked all for their attendance, and especially those who had taken parts on the program, and in any way assisted in making the conference a success. He also expressed thanks to all who had so kindly opened their homes to those who had come in from the outside branches, and he was grateful, he said, to the Lord for the good time all had enjoyed. He then gave a brief report of the general condition of the work throughout the conference, and encouraged all to be steadfast in their work, and faithful to their calling as Latter-day Saints. He asked the lady missionaries to continue to press on in their work, and gave good counsel and encouragement to all the Saints. He stated that we have the truth as revealed from heaven, and explained the belief of the Latter-day Saints. He spoke of the comfort to be derived from the gospel in these times of trouble, because it teaches us that God is merciful and just, and that He will give all a chance to repent and accept the gospel, even after death. "It should," he said, "be a great source of comfort to those who are heart-sore and weary through the great destruction of the war, to know that their loved ones will yet have a chance of hearing the gospel."

Sister Ethel Jenkins rendered a vocal solo. Elder Malcolm Hunter spoke of the necessity of faith in God, in order to gain salvation, it being the first principle, and one of the most important ones of the gospel; for upon faith as a foundation is built all the rest of the gospel. He then explained briefly the principles of repentance, baptism, and the laying on of hands for the gift of the Holy Ghost.

President George F. Richards spoke of the method employed by the Savior in preaching the gospel, that of using parables and symbols to make impressive that which He taught. The speaker

then proceeded to show from the Scriptures that the birth of water and of the Spirit, or baptism and the reception of the Holy Ghost are symbolized by the birth into this life, which is a very important feature of man's eternal progression; also to show that these indispensable ordinances are symbolized by the Trinity of the Godhead, the Father, the Son and the Holy Ghost, and also by the resurrection of Jesus Christ, which is a type of the resurrection of all men. Religionists have so changed the gospel ordinances as to spoil these beautiful symbols, which fact should be apparent to all thoughtful readers of the Scriptures, having a knowledge of the creeds of to-day. The prophet Isaiah, by prophetic vision, saw that the time would come when the earth should be "defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." That time has come, and, as a consequence, the curse that the prophet saw would devour the earth, making desolate those who dwell thereon, is afflicting the nations at the present time. To repent and return to the Lord and His gospel, is the remedy He has prescribed for the healing of the nations.

The conference was brought to a close by singing, "God be with you." Benediction was pronounced by Brother William Day, of Cardiff.

A preliminary meeting was held on Saturday in the same hall, at 7:30 p.m., at which President Stephen H. Winter and President George F. Richards spoke, giving much good advice and counsel. A short program of songs, recitations, etc., was enjoyed by all.

IVIN HOGGAN, Clerk of Conference.

THE HOUSE OF GOD.

LET us never forget that it is a joyful privilege, not merely a duty, to worship God. We should enter His gates with thanksgiving, and His courts with praise. Sometimes people say: "Oh, I suppose I had better go to church." What a slight to God! What an insult to the Almighty! Let us never utter such words, but let us go willingly and eagerly, with joyful reverence, to worship our heavenly Father. Let us not attend His house just because it is the usual thing to do, or because we shall meet our friends there; but let us go in order that we may render praise and thanksgiving to our heavenly Father for all His love and mercy. Let us confess our unworthiness and shortcomings, and receive pardon for sin, and comfort for our aching hearts.

Sparkbrook. FREDERICK J. BARBOUR.

GOODNESS consists not in the outward things we do, but in the inward things we are; to be is the great thing.—E. H. CHAPIN.

THE WORD OF WISDOM.

We, Latter-day Saints, have been promised long life and good health, if we live our religion. The Lord has given us a revelation in regard to our health. I have had inquiries, while tracting, as to why I kept the Word of Wisdom, and as to when it was made a commandment. I have said "God commanded that it be kept, and if I want to be a true 'Mormon,' I must keep all God's commandments."

The Word of Wisdom speaks for itself. It is a "Word of Wisdom," expressing the will of our heavenly Father. Need we ask to have it made stronger?

Why did God give the Word of Wisdom to the Latter-day Saints? Was it to deprive us of life? Did God intend to curtail the pleasures of life? No! On the contrary, He desired to give us advice on how to live so as to preserve our health. All that has been given to us by revelation has been intended for our good.

We should not disobey the Lord in this matter, even if the Word of Wisdom were not a commandment. Let us follow its precepts; then we shall be blessed both physically and spiritually. We shall be enabled to do much more good, to work more and harder than if we were to indulge in those things that sap the strength out of the body and undermine our health, for that is the effect of violating the Word of Wisdom.

Shildon branch. LENA SEDGWICK.

FROM THE MISSION FIELD.

Transfer.—Elder Malcolm Hunter, of the Irish conference, was transferred to the Bristol conference, September 2nd, 1918.

Socials.—On September 7th, 1918, the North London Relief Society gave a social and a concert at Deseret. The hall was decorated in patriotic colors for the occasion. There was an exhibition of fancy needlework, plain needlework, and darning. Prizes were given for the best in each exhibition. An "essay" contest brought forth some competition. Sister Eva Rumble was given first prize. A "troupe," comprised mostly from the membership of the society, rendered the program.

Branch Organized.—On the 30th of August, President James Gunn McKay, and Elder James H. Ludlow paid a visit to the saints at Tunbridge Wells. While holding a meeting in the evening, they organized a branch. Brother Frederick C. Burr was sustained and set apart as president. Brother Cyril F. Burr was ordained to the office of deacon and set apart as clerk. Sister

Nora Lillian Wright was set apart as organist. The Saints were pleased that a way was opened up whereby they could again meet together and partake of the Sacrament every Sunday. The desire was expressed, says President James Gunn McKay, that if brethren could not visit them, two lady missionaries be sent.

Branch Conference.—The Batley branch, Leeds conference, held its semi-annual conference on Sunday, September 1st, 1918. President Joseph S. Nelson and Elder Ether L. Marley were the visitors. Superintendent Fred. Ainsworth took charge of the afternoon session. Encouraging reports from the officers and teachers of the auxiliary organizations were heard. The children took part in the exercises. President Nelson spoke to the children. Branch President Walter Walker took charge in the evening and made opening remarks. Elder Ether L. Marley occupied the greater part of the evening, discoursing upon Subjection to Authority. President Nelson spoke in conclusion.

Priesthood Meeting.—A general priesthood and lady-missionary meeting of the London conference was held at Deseret, South Tottenham, London, N., on August 24th. There was a very large attendance of lady missionaries. Instructions were given by Elder James H. Ludlow on, "How to make out a correct report." Elder Oliver G. Ellis spoke on the importance of, and how best to do, branch teaching. Elder Charles A. Welchman spoke upon, "The necessity of having local brethren who hold the priesthood spread the gospel by testifying of the truth and distributing literature." Elder Hugh S. Latimer spoke on, "The importance of, and how to study, the gospel." During the general discussion which followed, President James Gunn Mckay gave instructions and answered questions on points of doctrine. Eight lady missionaries who had been out laboring in another branch, expressed their willingness to go again as soon as they should receive an appointment.

District Meetings.—On August 25th the four branches, Hammersmith, Holloway, North London, and Stratford, met at Deseret, South Tottenham, London, N., in a district meeting. Four sessions were held. The morning session was devoted to exercises by the children and instructions concerning how to teach the gospel to the children. The afternoon session was devoted to giving the saints instructions concerning their duties, and hearing some of the lady missionaries make interesting reports concerning their labors while away from their own branches. The evening session was very well attended. Although the tram and tube conductresses were on a strike, and there was very poor transportation service, the saints came in goodly numbers from their different

branches. A good spirit prevailed. The Relief Society furnished "tea."

A district conference of the Croydon and South London branches was held at York House, Acre Lane, Brixton, London, Sunday, September 8th. President James Gunn McKay, Elder James H. Ludlow, and two lady missionaries, Sisters Lilaine Olver and Daisy Bucksh, from North London, were present. There was a priesthood meeting, at which the brethren received timely instructions. At the Sunday-school session the children showed the result of training in song and recitation. At the evening session a solo was rendered by Sister Lilaine Olver and a clarionet solo was given by Brother William J. Carey, of the Croydon branch.

WE are all writing an ineffaceable record by our fleeting deeds. Half a dozen pages carry all the story of the stormy life of Israel's king. It takes a thousand rose-trees to make a vialful of essence of roses. The record and issues of life will be condensed into small compass, but the essence of it is eternal. We shall find it again, and have to drink as we have brewed, when we get yonder. There is a time to sow, and that is the present life; and there is a time to gather the fruits of sowing, and that is the time when times have ended and eternity is here.—MACLAREN.

DIED.

PULLEYN.—On August 31st, 1918, of obstruction of the bowels, William Pulleyn, of York, Hull conference, Funeral services were held at his home. Deceased was not a member of the Church, but for some time he had been an investigator.

JEFFERY.—At Bradford, Yorkshire, August 30th, 1918, Sister Amelia Jeffery. She was born January 13th, 1844, at Bradford. Elders J. O. Mellor and J. Leo Brown performed the ordinances of baptism and confirmation, respectively, January 14th, 1905. In life, she was a devoted mother and a true Latter-day Saint.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE.

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.